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مفهوم رمضان

Understanding RAMADAN

Fasting, Tarawih, I'tikaf, Lailat Al-Qadr
Sadaqat Al-Fitr and the two Eid Prayers

Rendered into English by
Dr. Muhammad Muhsin Khan



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Publisher's Note

Ramadan is the month of fasting. Fasting the month of Ramadan is one of the five pillars of the Religion of Islam, and it is obligatory on every Muslim.

Through fasting, the Muslims not only abstain from food, drink and sexual intercourse from dawn to dusk, but also from evil deeds and desires. Every act of worship performed during the month of Ramadan would have added award. It is therefore the season of devotional rituals and self-restraint as well as goodwill and benevolence.

Understanding Ramadan is a collection of Ahadith from Sahih Al-Bukhari, with guided translations. The *Sections* of *Saum* (fasting), *Salat At-Tarawih* (the optional long night prayer), *Lailat Al-Qadr* (the night of power) and *I'tikaf* (devotional retreat to a mosque) are presented herein. Also, the *Section* of two *Eid* Prayers and the *Chapter* on *Sadaqat Al-Fitr* (obligatory alms given at the end of Ramadan) are included for thematic purpose.

I hope and pray that these Ahadith from Sahih Al-Bukhari, which is "the most authentic source of Islam next to the Qur'ân" according to *Ijmâ'* (consensus), would enlighten the readers and orientate them towards the virtues and blessings of Ramadan.

May Allâh make this a rewarding deed!

Abdul Malik Mujahid
General Manager

2. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ observed the *Şaum* (fast) on the 10th of Muḥarram ('*Āshūra*'), and ordered (Muslims) to observe *Şaum* on that day, but when the fasting of the month of Ramaḍān was prescribed, the fasting of the '*Āshūra*' was abandoned. 'Abdullāh did not use to observe fast on that day unless it coincided with his routine fasting by chance.

3. Narrated 'Āisha رَضِيَ اللَّهُ عَنْهَا (The tribe of) Quraish used to observe *Şaum* on the day of '*Āshūra*' in the Pre-Islāmic Period, and then Allāh's Messenger ﷺ ordered (Muslims) to observe *Şaum* on it till the fasting in the month of Ramaḍān was prescribed; whereupon the Prophet ﷺ said, "He who wants to fast (on '*Āshūra*') may fast, and he who does not want to observe *Şaum* may not fast."

(2) CHAPTER. The superiority of Aş-Şaum (the fasting).

4. Narrated Abū Huraira رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "*Şaum* (fasting) is a shield (or a screen or a shelter from the Hell-fire⁽¹⁾). So, the person observing *Şaum* should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am observing *Şaum*.'" The Prophet ﷺ added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a person observing *Şaum*

(1) See *Fath Al-Bārī*, Vol.5, page 5.

٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَامَ النَّبِيُّ ﷺ عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ، وَكَانَ عَبْدُ اللَّهِ لَا يَصُومُهُ إِلَّا أَنْ يُوَافِقَ صَوْمَهُ.

٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ عِرَاكَ ابْنَ مَالِكٍ حَدَّثَهُ: أَنَّ عُرْوَةَ أَخْبَرَهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ قُرَيْشًا كَانَتْ تَصُومُ يَوْمَ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِصِيَامِهِ حَتَّى فُرِضَ رَمَضَانُ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ أَفْطَرْهُ».

(٢) بَابُ فَضْلِ الصَّوْمِ

٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصِّيَامُ جُنَّةٌ فَلَا يَزُفُ وَلَا يَجْهَلُ وَإِنْ أَمْرُو قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ، مَرَّتَيْنِ. وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ».

is better with Allāh تعالى than the smell of musk. (Allāh says about the fasting person), 'He has left his food, drink and sexual desires for My sake. The *Şaum* is for Me.⁽¹⁾ So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.' "

(3) CHAPTER. Aş-Şaum (the fasting) is an expiation (for sins).

5. Narrated Abū Wā'il from Hudhaifa: 'Umar رَضِيَ اللَّهُ عَنْهُ asked the people, "Who remembers the narration of the Prophet ﷺ about the *Al-Fitnah* (trial or affliction etc.)? Hudhaifa said, "I heard the Prophet ﷺ saying, 'The *Al-Fitnah* of a person in his property, family and neighbours is expiated by his *Şalāt* (prayer), *Şaum* (fasting), and giving in charity.'" 'Umar said, "I do not ask about that, but I ask about the *Al-Fitnah* which will spread like the waves of the sea." Hudhaifa replied, "There is a closed gate in front of it." 'Umar asked, "Will that gate be opened or broken?" He replied, "It will be broken." 'Umar said, "Then the gate will not be closed again till the Day of Resurrection." We said to Masrūq, "Would you ask Hudhaifa whether 'Umar knew what that gate symbolized?" He asked him and he replied "Yes, he ('Umar) knew it as one knows that there will be night before tomorrow morning.

(4) CHAPTER. Ar-Raiyān (one of the gates of Paradise) is for people observing Şaum (fast) people.

6. Narrated Sahl رَضِيَ اللَّهُ عَنْهُ: The

وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا».

(٣) بَابُ الصَّوْمِ كَفَّارَةٌ

٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَامِعٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَنْ يَحْفَظُ حَدِيثًا عَنِ النَّبِيِّ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: أَنَا سَمِعْتُهُ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصِّيَامُ وَالصَّدَقَةُ». قَالَ: لَيْسَ أَسْأَلُ عَنْ ذِهِ، إِنَّمَا أَسْأَلُ عَنِ الَّتِي تَمُوجُ كَمَا تَمُوجُ الْبَحْرُ. قَالَ: وَإِنْ دُونَ ذَلِكَ بَابًا مُغْلَقًا، قَالَ: فَيَفْتَحُ أَوْ يُكْسِرُ؟ قَالَ: يُكْسَرُ، قَالَ: ذَاكَ أَجْدَرُ أَنْ لَا يُغْلَقَ إِلَى يَوْمِ الْقِيَامَةِ. فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ، أَكَانَ عُمَرُ يَعْلَمُ مِنَ الْبَابِ؟ فَسَأَلَهُ، فَقَالَ: نَعَمْ. كَمَا يَعْلَمُ أَنَّ دُونَ عِدِ اللَّيْلَةِ.

(٤) بَابُ الرِّيَّانِ لِلصَّائِمِينَ

٦ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا

(1) Although all practices of worshipping are for Allāh, here Allāh singles out *Şaum* (fasting), because *Şaum* cannot be practiced for the sake of showing off as nobody can know whether one is observing *Şaum* or not, except Allāh. Therefore, *Şaum* is a pure performance that cannot be blemished with hypocrisy. (*Fath Al-Bārī*, Vol. 5, p. 10)

Prophet ﷺ said, "There is a gate in Paradise called *Ar-Raiyān*, and those who observe *Şaum* (fasts) will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe *Şaum*?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

7. 'Narrated Abū Huraira رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever gives two kinds (of things or property) in charity for Allāh's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allāh! Here is prosperity.' So, whoever was amongst the people who used to offer their *Şalāt* (prayers), will be called from the gate of the *Şalāt*; and whoever was amongst the people who used to participate in *Jihād*, will be called from the gate of *Jihād*; and whoever was amongst those who used to observe fasts, will be called from the gate of *Ar-Raiyān*; whoever was amongst those who used to give *Aş-Şadaqa* (charity), will be called from the gate of *Aş-Şadaqa*." Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "Let my parents be sacrificed for you, O Allāh's Messenger! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet ﷺ replied, "Yes, and I hope you will be one of them."

(5) CHAPTER. Should it be said "Ramaḍān" or "the month of Ramaḍān?" And whoever thinks that both are permissible.

And the Prophet ﷺ said, "Whoever

سَلِمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ، يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ. يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ».

٧- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مَعْنٌ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ مِنَ أَبْوَابِ الْجَنَّةِ: يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ. فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ». فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ؛ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

(٥) بَابٌ: هَلْ يُقَالُ: رَمَضَانُ، أَوْ شَهْرُ رَمَضَانَ؟ وَمَنْ رَأَى كَلَّهُ وَاسِعًا،

وَقَالَ النَّبِيُّ ﷺ: «مَنْ صَامَ رَمَضَانَ».

وَقَالَ: «لَا تَقْدُمُوا رَمَضَانَ».

observe *Şaum* (fasts) in Ramaḍān." And also said, "Do not observe *Şaum* before Ramaḍān."⁽¹⁾

8. Narrated Abū Huraira رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "When (the month of) Ramaḍān begins, the gates of Paradise are opened."

9. Narrated Abū Huraira رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "When the month of Ramaḍān starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

10. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: I heard Allāh's Messenger ﷺ saying, "When you see the crescent (of the month of Ramaḍān), start observing *Şaum* (fast) and when you see the crescent (of the month of *Şawwāl*), stop observing *Şaum*; and if the sky is overcast (and you can't see it) then regard the crescent (month) of Ramaḍān (as of 30 days)."

Narrated Uqail and Yūnus: For the crescent of the month of Ramaḍān.

(6) CHAPTER. Whoever observed fast in Ramaḍān out of sincere faith (that it is an enjoined duty), and hoping for a reward from Allāh and with honest intention (i.e., only for Allāh's sake).

(1) Do not observe fast one or two days before Ramaḍān immediately, fearing to miss the right beginning of the month. (See *Hadīth* 24).

٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ رَمَضَانُ فَتُحْتَفَّتْ أَبْوَابُ الْجَنَّةِ».

٩ - وَحَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي أَنَسٍ مَوْلَى التَّيْمِيِّ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ رَمَضَانُ فَتُحْتَفَّتْ أَبْوَابُ السَّمَاءِ، وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ».

١٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَافْطَرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ».

وَقَالَ غَيْرُهُ عَنِ اللَّيْثِ: حَدَّثَنِي عُقَيْلٌ وَيُونُسُ: لِهَلَالِ رَمَضَانَ.

(٦) بَابٌ مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا وَنِيَّةً،